through, the plenitude of your completed (devotions),
you came to the (sacrificial) hall of the worshipper,
SAYTERI.

3. Then SAVITEI bestowed upon you immortality,
when you came to him,—who is not to be concealed,[5]
—and represented (your desire) to partake of the
libations; and that ladle for the sacrificial viands,
which the *Asura** had formed single, you made
fourfold.

4. Associated with the priests, and quickly per-
forming the holy rites, they, being yet mortals,
acquired immortality; and the sons of STOHANWAN,
the RiBHUSj brilliant as the sun, became connected
with the ceremonies (appropriated to the different
seasons) of the year.

5. Lauded by the bystanders, the RIBHUS, with
a sharp weapon, meted out tie single sacrificial
ladle,—like a field (measured by a rod),—soliciting
the best (libations), and desiring (to participate of)
sacrificial food amongst the gods.

Taiga xxxi. 6. To the leaders (of the sacrifice),[0] dwelling in

Ms kinsmen of a former *^eiia^-(prdnehah^ GrpiirvakalinaK).* Eosen calls them *sapientes:* but this is an evident inadvertence; as the epithet is *apakah,* unripe; *aparipakwajnanah,*

immature in>wisdom.

[a] In the preceding v-ense, *Savitri,* derived from *su,* to offer oblations, might mean merely the presenter of oblations; but here we have, evidently^ the sun alluded to.

[b] *TwasJitn;* as in a farmer passage.—See p. 48, note *I.*

[c] *Nribhyah,i.e., yajnasya netrilfajah;* as in the text *RilJiavoU yajnatya netdrah,*—" The *Ribhu** are the leaders of the sacrifice;" on which account they obtained immortality. Or the term may